

3. GEEBAT SE BACHNE K LIYE IRAADA AUR HIMMAT.

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسولہ الكريم - اما بعد.

Geebat ka tazkira mein ne apke saamne kar diya aur apne sun liya lekin sirf kehne sunne se baat nahi banti jab tak pakka ahad aur irada na kiya jaae himmat na ki jaae aur kadam aghe na badhaya jaae pakka irada kar lo ki aaj ke baad is zaban se koi geebat ka kalima nahi niklega insha Allah aur agar kabhi galti ho jaae to fauran tauba kar lo aur sahi ilaaj iska ye hai ki jiski geebat ki hai usse maafi mang lo ki mein ne tumhari geebat ki hai mujhe maaf kar do Allah ke kuchh bande ye kam karte hai.

Hazrat Thanviؒ farmate hai ki baz log mere pas ate hai aur kehte hai ki mein ne

apki geebat ki thi mujhe maaf kar dijiye mein unse kehta hu ki mein tumhe maaf kar dunga lekin ek shart hai vo ye hai ki pehle ye bata do ki kya geebat ki thi taki mujhe pata chale ki mere piche kya kaha jata hai agar bata doge to mein maaf kar dunga phir farmaya ki mein is hikmat se puchta hu ki ho sakta hai ki jo baat mere bare mein kahi ja rahi ho vo durust ho aur wakai mere andar vo galti maujood ho aur puchne se vo galti saamne aa jaaegi to Allah taala mujhe usse bachne ki taufik de denge is liye mein puchta hu is liye agar geebat kabhi ho jaae to uska ilaj ye hai ki usse keh do ki mein ne apki geebat ki hai us waqt apke dil par ari challegi apni zaban se ye kehna to bada mushkil kam hai lekin ilaazj yehi hai do char martaba agar ye ilaaj kar liya jaae to insha Allah ayinda ke liye sabak ho jaega buzurgo ne isse bachne ke doosre ilaaj bhi zikar farmaye hai jaise Hazrat Hasan Bariؒ farmate hai ki jab doosre ka tazkira zaban par ane lage to us waqt fauran apne aibo ka khayal karo koi insaan aisa nahi jo aib se khali ho aur ye khayal lavo ki khud mere andar fala burai hai mein dusro ki kya burai karu aur us azaab ka dhyan karo jiska bayan abhi hua ki ek kalima agar zaban se nikal duga lekin

uska anjaam kitna bura hai iske sath sath Allah taala se dua maango ki ya Allah is bala se najat ata farma dijiye jab kabhi majlis mein koi tazkira ane lage to fauran Allah taala ki taraf ruju kar lo ya Allah ye tazkira majlis mein aa raha hai mujhe bacha lijiye mein kahi iske andar mubtala na ho jao.

Lekin baz riwayaton mein jo agarche hai to kamzor lekin mayne ke etbar se sahi hai ki agar kisi ki geebat ho gai hai to us geebat ka kaffara ye hai ki uske liye khub dua karo istigfar karo jaise farz kare ki aaj kisi ko gaflat se tambih huyi ki haqiqat mein aaj tak hum badi sakht galti ke andar mubtala rahe maloom nahi kin kin logo ki geebat kar li ab ayinda insha Allah kisi ki geebat nahi karoge lekin ab tak jinki geebat ki hai unko kahan kahan tak yaad kare aur kaise maafi mange is liye ab unke liye dua karo istigfar kar lo [mishkat shareef].

Hazrat Ashraf Ali Thanviؒ aur mere walid Hazrat Muhammad Shafiؒ ne to ye kiya tha ki ek khat likh kar sabko bhijva diya us khat mein ye likha tha ki zindagi mein maloom nahi apke kitne huqooq barbad huve hoge kitni galtiya hovi hogi mein mukhtasar tor se aap se maafi mangta hu ki Allah ke liye mujhe maaf

kar dijiye ye khat apne tamam talluqat valo ko bhijva diya ummid hai ki Allah tala iske zariye un huqooq ko maaf karadenge lekin man le ki aise logo ke huqooq zaya kiye hai jinse ab ruju karna mumkin nahi ya to unka intiqal ho chuka hai ya aisi jagah chale gae hai ki unka pata maloom karna mumkin nahi to aisi surat ke liye Hazrat Hasan Basri[ؒ] farmate hai ki jiski geebat ki gai thiya jinki huqooq zaya kiye the unke haq mein khub dua karo ki ya Allah mein ne uski jo geebat ki thi usko uske haq mein tarakkie darjat ka sabab bana dijiye aur usko deen va duniya ki tarakki ata farmaiye aur uske haq mein khub istigfar karo to ye bhi uski talafi ki ek shakal hai agar hum bhi apne talluqat valo ko is kism ka khat likha kar bhej de to kya isse hamari shaan ghat jaaegi ya beizzati ho jaaegi kya baeid hai ki iske zariye se Allah tala hamari maafi ka saman kar de.

Hadees shareef mein aya hai ki agar koi Allah ka banda kisi doosre se maafi mange aur sachche dil se mange ab agar saamne vala ye dekh kar ki ye mujhse maafi mang raha hai nadim aur sharminda ho raha hai usko maaf kar de to Allah tala us maaf karne vale ko us din maaf karega jis din usko maafi ki sabse

zyada hajat hogi aur agar ek shakhs nadim ho kar maafi mang raha hai lekin ye shakhs maafi dene se inkar kar raha hai ki mein maaf nahi karuga to Allah taala farmate hai ki me usko us din maaf nahi karunga jis din usko maafi ki sabse zyada zaroorat hogi jab tu mere bande ko maaf nahi karta to tujhe kaise maaf kiya jaae is liye ye bada khatarnak mamla hai is liye agar kisi shakhs ne nadamat ke sath doosre se maafi mangli to usne apna fariza ada kar liya usse bari ho gaya chahe dusra shakhs maaf kare ya na kare is liye huqooq ki maafi mang kar har waqt tayyar rehna hai.

Hum aur aap kis ginti aur kis line mein hai Nabie Karim ﷺ ek martaba masjide nabvi mein khade ho gae aur tamam sahabae kiram ko khitab karte huye farmaya aaj mein apne aap ko tumhare havale karta hu agar kisi shakhs ko mujh se taklif pohchi ho ya mein ne kisi ki jaani maali kisi bhi etibar se haqtalfi ki ho to aaj mein tumhare saamne khada hu agar badla lena chahte hoto badla le lo aur agar mujhe maaf karna chahte ho to maaf kar do taki kal qayamat ke din tumhara koi haq mere upar baki na rahe bataiye Nabie Karim ﷺ vaha muhsine azam aur peshvae azam jinke ek sas ke badle

sahabae kiram apni jaane qurbaan karne ke liye tayyar the vo farma rahe hai ki mein ne kisi ko mara ho ya taklif pohchai ho to vo mujh se badla le le chunanche ek sahabi khade ho gae aur kaha ki ya rasululallah aapne ek martaba meri kamar par mara tha mein uska badla lena chahta hu huzoor sallallahu alaihi wasallam ne kisi nagawari ka izhar nahi farmaya balki farmaya ki aa jao aur badla le lo kamar par mar lo jab vo sahabi kamar ke piche aa gae to unhone farmaya ki ya rasulullah jis waqt aap ne mujhe mara tha us waqt meri kamar nangi thi aur is waqt apki kamar par kapda hai agar mein is halat mein badla lunga to badla pura nahi hoga Nabie Karim ﷺ us waqt chadar odhe huve the aapne farmaya ki mein chadar utha deta hu chunanche jis waqt aapne chadar uthayi to un sahabi ne age badh kar us nabuvat ki mahor ko chum liya jo apki pusht par thi aur phir un sahabi ne farmaya ki ya rasoolullah ye gustakhi meine sirf is liye ki taki mujhe is nabuvvat ki mahor ko bosa lene ka mauka mil jaae Aap ﷺ mujhe maaf farma de [mujamuj jawayad] Is tarah Nabie Karim ﷺ ne apne aap ko sahabae kiram ke saamne pesh kar diya ab hum aur aap kis shumar va katar mein

hai agar hum bhi apne talluqat valo ko ye likh kar bhej de to isse hamara kya bigad jaega shayad iske zariye se Allah tala hamre gunaaho ko maaf farma de Allah tala hum sabko is par amal karne ki taufiq ata farmaye ameen.

Dekhiye islam ka ek usool hai jo Nabie Karim ﷺ ne irshad farmaya vo ye hai ki imaan ka takaja yah hai ki apne liye bhi vohi pasand karo jo doosro ke liye pasand karte ho aur jo apne liye na pasand ho voh doosre ke liye bhi na pasand karo accha ye batavo ki agar koi sakhs is tarah pit piche burai se tumhara zikar kare to us waqt tumhare dil per kya gujregi tum usko accha samjoge ya bura samjoge agar tum usko bura samajte ho aur apne liye pasand nahi karte to phir kya vajah hai ki usko tum apne bhai ke liye pasand karo ye dohra meyar banana ki apne liye kuch aur paimana aur doosre keliye kuch aur paimana issi ka naam doglapan hai goya geebat ke andar munafaqat bhi dakhil hai jab in baato ko soochoge aur is gunaah par jo aajab diya jaega usko soochoge to insha Allah geebat karne ke jazbe mein kami aayegi.

Hazrat Thanviؒ to yah tak farmate hai ki geebat se bachne ka aasan raasta yah hai ki doosre ki zikar karo hi nahi na acchai

se aur na burai se kyuki yah shaitan bada khabis hai isliye ki jab tum kisi ka zikar acchai se karoge ki fala sakhs bada accha aadmi hai uske andar yah acchai hai to dimag mein yah baat rahegi ki mein to uski geebat to nahi kar raha balki acchai se uska zikar kar raha hu lekin phir ya hoga ki uski acchaiya bayan karte karte shaitan koi jumla darmiyani mein aisa dal dega jis se vah acchai burai ke andar tabdil ho jaaegi jaise vah kahega ki fala sakhs hai to bada accha aadmi magar uske andar fala kharabi hai yah lafz “magar” aakar sara kaam kharab kar dega iska natija yah hoga ki guftagu ka rukh geebat ki taraf muntakil ho jaega isliye Hazarat Thanvi[ؒ] farmate hai ki doosro ka zikar karo hi nahi isliye ki doosre ka zikar karne ki jaroorat hi kya hai na acchai se karo aur na burai se karo aur agar kisi ka zikar achai se kar rahe ho to phir zara kamar kas ke bheto taki shaitan galat raaste par na dale.

Are bhai doosre ki burai kyu karte ho apni taraf nigaah karo apne aibo ka khayal karo agar doosre ke andar koi burai hai to us burai ka aazab aur sawab vah jane aur uska Allah jane tumhare aamal ka sila milna hai uski fikar karo apni taraf dhyan karo apne aibo ko dekho

doosre ke aibo ka khayal insaan ko usi waqt aata hai jab insaan apne aap se aur apni buraiyo se be khabar hota hai lekin jab apne aibo ka dhyan hota hai us waqt kabhi doosre ki burai ki taraf khayal nahi jata doosre ki burai ki taraf uski zaban hi nahi uth sakti bahadur shah zafar marhoom ne bade achchhe sher kahe hai farmate hai

They jab apni buraiyo se be khabar
Rahe dhundhte auro ke aib va hunar
Padi jab apni burai par jo nazar
To nigaah mein koi bura na raha
Allah taala apne fazal se apne aib ka
khayal aur dhyan hamare dilo mein paida
farma de ameen ye sara fasad isse paida
hota hai ki apni taraf dhyan nahi hai ye
khayal nahi hai ki mujhe apni kabar mein
ja kar sona hai iska khayal nahi hai ki
mujhe Allah taala ke saamne jawab dena
he magar kabhi ioski burai ho rahi hai
kabhi uski burai ho rahi hai iske andar
falan aib hai uske andar falan aib hai bas
din rat iske andar fase huye haikhuda ke
liye isse najat hasil karne ki kosish kare.
Jin halat mein jis muhashre se hum log
guzar rahe hai iske andar ye kam to
mushkil hai isme koi shaq nahi lekin agar
isse bachna insaan ke ikhtiyar se bahar
hota to Allah taala isko haram na karte

isliye isse bachna insaan ke ikhtiyar mein hai jab kabhi bhi majlis ke andar baat chit ka mauzu tabdil ho to usko vapas le aao aur agar kabhi geebat ke andar mubtala ho jao to fauran istigfar karo aur ayinda bachne ke liye dobara irade ko taza karo. Yaad rakho ye geebat aisi chiz hai jo fasad paida karne wali hai jhagde iske zariye hote hai apsi na ittafakiya isse paida hoti hai aur samaj mein is waqt jo bigad nazar aa raha hai isme bahut bada dakhla geebat ka hai agar koi shakhs sharab pita ho (khuda apni panah mein rakhe) to jo shakhs zara bhi deen se talluq rakhne wala hai wo usko bahut buri nigah se dekhega aur usko bura samjega aur ye sochege ki ye shakhs buri lat ke andar mubtala hai aur jo shakhs mubtala hai wo ye sochege ki mujh se badi galti ho rahi hai mein ek bade gunaah ke andar mubtala hu lekin ek shakhs geebat kar raha hai to uske bare mein itni burai ka ehsas dil mein paida nahi hoga aur na khud geebat karne wala ye samajta hai ki mein kisi bade gunaah ke andar mubtala hu aur iska matlab ye hai ki is gunaah ki burai dil mein bethi hui nahi aur iski haqiqat ka pure tarike se etikad nahi hai warna dono gunaaho mein koi farq nahi hai agar usko bura samaj rahe hai to isko

bhi bura samajna chahiye is liye iski burai dilo mein paida karo ki ye khatarnak bimari hai.

Ek bar ummul mominin Hazrat Ayesha^{رض} ne Nabie Karim^ﷺ ke saamne maujood thi bato bato mein Hazrat Safiya^{رض} ka zikar aa gaya ab ba shari takaze ki vajah se sautan ke andar zara si khic-tan huva karti hai Hazrat Safiya^{رض} ka qad zara chhota tha Hazrat Ayesha^{رض} ne zikra karte waqt hath se ishara kar diya ki vo chote qad vali thigni hai zaban se ye nahi kaha ki ye thigni hai balki hath se ishara kar diya to Nabie Karim^ﷺ ne Hazrat Ayesha^{رض} se farmaya ae Ayesha aaj tumne aisa amal kiya hai ki agar is amal ki bu aur iska zahar samandar mein dal diya jaae to pure samandar ko badbudar zehrila bana de ab aap anadaza lagae ki Nabie Karim^ﷺ ne geebat ke mamooli ishare ki kitni burai bayan farmai hai aur farmaya ki koi shakhs mujhe sari duniya ki daulat lakar de to bhi mein kisi ki nakal utarne ko tayyar nahi jisme doosre ka mazak udana ho jisme uski burai ka pehlu nikalta ho [tirmezi shareef].

Ab to nakal utarna funoone latifa ke andar dakhil ho gay hai aur vo shakhs tarif va tausif ke kalimat ka mustahik hota hai jisko doosre ki nakal utarne ka

fan ata ho halaki Nabie Karim ﷺ ye farma rahe hai ki koi shakhs sari duniya ki daulat bhi lakar de de tab bhi mein nakal utarne ko tayyar nahi isse aap andaza kar sakte hai ki Nabie Karim ﷺ ne kitne ehtimam se in bato ko roka hai Magar hum logo ko maloom nahi kya ho gaya hai ki hum sharab pine ko bura samjege lekin geebat ko bura nahi samajte isko maa ka dudh samjha hua hai Koi majlis isse khali nahi khuda ke liye isse bachne ki pabandi kare.

Isse bachne ka tarika ye hai ki iski burai zahen mein bithake Allah taala se dua kare ki ya Allah ye geebat bada sangeen gunaah hai mein isse bachna chahta hu lekin majliso mein dost va ahbaab va ajeez va rishtedaro se baat karte huve geebat ki baate bhi ho jati hai ya Allah mein apni taraf se is baat ka azma karta hu ki ayinda geebat nahi karunga lekin is azma pe kayam aur sabit rehna apki taufik ke bagair mumkin nahi ya Allah apni rehmat se mujhe iski taufiq ata farma ya Allah mujhe himmat ata farma hausla ata farma dijiye azma kar ke ye dua kar le ye kam aaj hi karle.

Dekho ki jab tak insaan kisi kam ka ahad aur irada nahi kar leta us waqt tak duniya mein koi kam nahi ho sakta aur dusri

taraf shaitan har acche kam ko talta rehta hai accha ye kam kal se shuru kar lenge aur phir kal ati hi nahi kal ayi to koi uzar pesh aa gaya ab kaha ki kal se shuru karenge aur fir kal ati hi nahi jo kam karna ho vo abhi kar lo is liye ki jis kam ko tala diya vo tal jaega dekhiye agar kisi ko rozgar na mil raha ho to to vo rozgar ke liye bechen hoga ya nahi kisi par agar karz ho to vah karz ada karne ke liye bechen hoga ya nahi agar koi bimar hai to voh shifa hasil karne ke liye bechen hai ya nahi to phir kya vajah hai ki hamare andar is baat ki becheni kyo nahi ki hum se ye buri adat nahi choot rahi hai becheni paida kar ke do rakat “salatul hazat” padh kar Allah se dua karo ki ya Allah mein is burai se bachna chahta hu apni rahmat se is burai se bacha lijiye aur hame istikamat (apne is irade par jame rehna) ata farma dijiye dua karne ke bad is baat ka irada kar ke apne upar pabandi laga le Hazrat Thanviؒ farmatein hai ki agar isse kam na chale to apne upar jurmana mukarrar kar lo jaise ye irada karle ki jab kabhi geebat hogi to do rakat nafil padhunga ya itni rakam sadka karunga is tarah dhire dhire karne se insha Allah isse najat ho jaaegi aur is bimari se najat hasil karni hai aur iski

becheni aisi hi paida karni hai jaise bimar admi ilaaj karne ke liye bechen hota hai is liye ki ye bhi ek bimari hai aur bahut khatarnak bimari hai aur jismani bimari se zyada khatarnak hai is liye ki ye bimari jahannam ki taraf leja rahi hai is liye khud bhi isse bache aur apne ghar valo ko bhi isse bachaye is liye ki khas taur se aurto ke andar ye vaba bahut zyada aam hai jaha aurte bethi bas kisi na kisi ka zikar shuru ho gaya aur usme geebat shuru ho gai aur aurte is par amal shuru karle aur is gunaah se bach jaae to gharano ki islah ho jaae Allah tala mujhe bhi amal ki taufiq ata farmaye ameen.

وَ أَخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

